The AMERICAN FRIEND

DECEMBER 30, 1954

Pacific School of Religion
Berkeley, California

An Ancient Prayer For A New Year

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Prayer For Our Enemies

Most merciful and loving Father, we beseech Thee most humbly, even with all our hearts, to pour out upon our enemies with bountiful hands whatsoever things Thou knowest may do them good: and chiefly a sound and uncorrupt mind, wherethrough they may know Thee and seek Thee in true charity, with their whole heart, and love us, Thy children for Thy sake. Let not their first hating of us turn to their harm, neither let us in any wise hurt them, seeing we cannot do them good for want of ability. Lord, we desire their amendment and not their punishment. Separate them not from us by punishing them, but join and knit them to us by Thy favorable dealing with them. And seeing we be all ordained to be citizens of the one everlasting city, let us begin to enter into that way here already by mutual love, which may bring us rightforth thither. Amen.

An Elizabethan Prayer.

New Year's Meditation

Editorial

Nature of Evangelism

Paul S. Rees

A Message to the Churches

The Power and Unity of Our Faith

Following are excerpts from the message adopted by the third assembly of the National Council of the Churches at Boston on November 3 of this year. Another statement from that Assembly is on page 401 of this issue.

LOOKING to Jesus Christ, the source of our power and unity, the third General Assembly of the National Council of the Churches of Christ in the U. S. A., meeting in Boston, Mass., sends greetings to the churches and people of America, and to our brothers throughout the world.

This is usually defined as a dark time. Fear and doubt are rampant. . . . But hear the good news of God in Jesus Christ! His word is to fear not, for in Him all things find their meaning and their destiny. Our duty as Christians is to live in the confidence of our faith and to respond with courage, mercy, justice and love to the choices which confront us.

There is apparent in America a spiritual seeking and hunger. In this day of crisis, the heritage of our Christian faith becomes ever more precious, and more Americans are turning to their churches for communion with God and the renewal of their faith.

* * *

The historical American doctrine of the separation of church and state has been ably defended by our churches. There are some happy signs of a return to a more careful protection of human liberties within the framework of tested constitutional procedures.

We must continue to press vigorously for fair practices in our public life, for the right of the accused to face the accuser, and for the preservation of those freedoms which are our cherished heritage.

The historic decision of the Supreme Court has put a legal end to segregation in the public schools. We believe it is the responsibility and opportunity of each local church to create the attitudes essential to carrying out this decision.

We call on all Christian churches, whose faith recognizes the unity of men in God, to help make the transition from a segregated to a nonsegragated society not only in the public schools but throughout the community, in such matters as housing and especially within the life and practice of the church itself. . . .

The fundamental opposition to communism comes from the Christian church. Across the world, totalitarian and tyrannical systems have found in it their own unyielding barrier. In our own country our churches have been united in opposition to the attitudes, conditions, and practices that encourage communism. We reject communism because of its atheism, its disregard of the rights of the individual, its misunderstanding of the nature of man and of society, and its inherent tyranny. . . .

* * *

Underlying our common work is a deep and abiding unity of faith in Christ as Divine Lord and Savior. We have discovered new strength and effectiveness in our common enterprises through the National Council of Churches. When we speak unitedly as Christians, we affirm a oneness in Christian experience which we believe is an increasing reality among us. . . .

* * *

There has never been a wider opportunity to preach the gospel of Jesus Christ than just now. . . . There is hunger on the part of this generation which only the Christian gospel can satisfy. The need is for a more understanding ministry in order that the gospel may become more effective in daily life. . . .

We are heartened by the strong movements for increased lay leadership within the churches. It is inspiring to observe the eagerness of laymen and laywomen to discipline themselves spiritually that they may have the power to win others to Christ. . . .

* * *

With the memories of the Evanston Assembly of the World Council of Churches fresh in our minds and aware of the hard tests to which this world-wide fellowship has been subjected, we rejoice that its resolution to stay together has been strengthened. This fellowship is a great new fact and it is the basis of a great new hope. We maintain confidence not only in those with whom we are free to associate but also in those faithful Christians who now find themselves behind the "Iron" and "Bamboo" curtains. Though we are separated from them, we are one with them in the fellowship of the Christian church.

The Christian church around the world is by its nature a symbol of man's universal hope for peace. This world-wide fellowship

(*Continued on page 402*)

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Editorials . . .

A New Year's Meditation

The meaning of "my" existence is a question that has puzzled men of every generation. It is a question universal in breadth and perennial in time. From the Psalmist who asked "What is man that thou art mindful of him?" to the great thinkers of our later classical literature, this fundamental question has pressed for an answer.

The time dimension of our earth life seems all too short, "like a watch in the night." Something within us wants to break from the time-prison and know a boundless eternity, untouched by clocks and calendars. Not only do we *want* to break through the time barrier, we *do* get beyond the mechanics of time measurement and sense a life in which "time shall be no more."

We know how superficial are the leaves of a biography and how gloriously real is God who embraces us every day with a sunset—a sunset that, always, for people farther west is a sunrise, a light stream of unending day.

We time-enmeshed creatures have eternity in our hearts else we could never say the word with any meaning. Someway we know that sunrise and sunset, the revolving and the tilting of the earth whereby our seasons come and go are externals—that what has happened during a year was not measured by that year. As love is never measured by units so life is not measured by hours or years. Not *how long* does one live but *how well* is the chief question.

God has no bureau of weights and measures for the testing of life. He asks only that our lives shall, though within earth-time, have eternal qualities which "moth and rust cannot corrupt" because they are of a different order; and which "thieves cannot steal" because they are not externals that another can appropriate.

Year's end? No stroke of midnight can cut anything in two. Time, whatever it may be, doesn't tick, it flows, more softly than breath. Time is but a word, the best that the earth-man can do to put existence into a single symbol and make of it coinage for speech. What man really wants in his best moments is something timeless and in that hour he moves beyond the clutter of things and years and cries with the Psalmist, "O Thou Eternal!"

The First Drink Is Wrong

It is not the "excessive" use of alcoholic beverages that alone makes drinking an evil. It is not only the last half of the road, ending in alcoholism, that makes this way of illusion dangerous, it is also the first half. The alcoholics whose numbers are growing are indeed a problem, certainly to themselves and also for society. The moderate drinkers, as a whole, are in all probability the greater danger.

But it is not only the menace to society that makes drinking wrong, it is the motive underlying it. Finding an *escape from life* or an *illusory short-cut to life* is both the main reason for drinking and the chief evil in it. At that point lies the basic danger—answering boredom, confusion, frustration, defeat with an illusion, rather than by facing reality and resolving problems with an alert spirit.

Drinking is not, of course, the only way of escape nor the only method of dodging reality. Excesses of many kinds serve a similar purpose. We who criticize drinking should also be aware of the many emotional escapes into which we unwittingly fall.

Drinking as a method is capitalized upon and made into a great industry whose profits not only are reaped from the weakness of men but whose dollars are in turn channelled into advertising of a peculiarly vicious sort. The industry thrives by breaking down the moral restraints and the very philosophy and faith by which life is faced intelligently and thoughtfully. One great illusion of our day is drinking and the massive evil it supports.

Friends have a testimony on this as certainly as they do on peace!—*E. T. E.*

Errol Elliott to Visit Abroad

Errol T. Elliott, editor of this journal and General Secretary of the Five Years Meeting, will visit for the first time the Friends of Jamaica and Cuba Yearly Meetings during January. These Yearly Meetings, constituent members of the Five Years Meeting, developed under fifty years of service by the Board of Missions. The purposes of the visit will be to develop fellowship, to strengthen the ties with the Five Years Meeting in the United States, to understand the life and work of these Yearly Meetings and to confer on mutual problems.

After planning the above visit, he received a call to meet, as Chairman of the Friends World Committee, with the Executive Committee of that body in London. He will go from Richmond to England and thence to Jamaica and Cuba, carrying also the interests of the Friends World Committee. He will return to Richmond in early February.

The Nature and Range of Evangelism

By Paul S. Rees

Paul S. Rees, minister of the Church of the Covenant in Minneapolis, was guest minister at a conference on evangelism held recently under the auspices of Earlham College for the pastors of Indiana and Western Yearly Meetings. We present here the first of a two part presentation of one of his addresses. The second will appear in our January 13 issue.

PROFESSOR DODD of Cambridge defends the thesis that in the early Church there was a clear distinction between preaching and teaching. The preaching was primarily evangelistic; the teaching was primarily ethical. The content of the preaching, and therefore the essence of the evangelism, was the proclamation of the facts concerning the life, death, resurrection, and redeeming power of the Lord Jesus. It was the heralding of the "evangel," the "good news," that God had "sent his son into the world not to condemn this world, but that the world through him might be saved."

The teaching, be it said in passing, had to do with the ethical issues and the practical implications of the evangel. Dr. Dodd gives it as his opinion that, in the main, modern preaching corresponds much more closely to the "teaching" ministry of the New Testament Church than it does to the evangelistic. In short, it is more concerned with *good advice* than it is with *good news*. Few of us will question his judgment.

Our reference to Dr. Dodd's appraisal does more, however, than point out a situation; it gives us a definition and lifts a finger of direction. Pulpit evangelism, while mindful of its limitations, is an unashamed use of the *sermon* for the purpose of declaring the *deed* of the Cross and the *claim* of the Christ, and this with a view to gaining a believing response from those who are yet in their sins. It claims a revelation from God. It aims at a verdict from man.

Presuppositions of Evangelism

In its basal presuppositions, pulpit evangelism holds common ground with other forms of Christian evangelism.

It presupposes that state of defilement and disorder known as sin. All species of naturalism, humanism, and romanticism are fatal to evangelistic vision and urgency. They empty "sin" of its Biblical content. By the same token they vacate "salvation" of its Christian meaning. It was no accident that the generation which saw its church leaders fall before the fetishes of "evolution" and "progress" saw those same leaders scuttle evangelism and substitute religious education. Nor is it a chance happening that *our* generation, disillusioned by the depravity and diabolism that have broken out in what was supposed to be a civilized order of men, is now more ready to listen to the evangelist as he declares, "All we like sheep are gone astray; we have turned every one to his own way."

Pulpit evangelism presupposes an authentic and unique revelation that God has made in Christ for "us men and for our redemption." Here we face the "givenness" of the Gospel. God has taken the initiative. He has "sent forth His son." He hath "shined in our hearts." His grace "hath appeared." Again and again the New Testament rings out with this note of revelation. Not a cunningly devised fable, but an historic deed — or set of deeds embodied in the Incarnation — becomes the solid core of our message to men. The impotence of the sinner has been confronted by the omnipotence of the Savior.

The evangelistic sermon assumes, moreover, the centrality of Christ. Joseph Fort Newton calls John Wesley "the greatest evangelist since St. Paul." Read Wesley's Journal and you come repeatedly on these four words: "I gave them Christ." If a sermon fails *there*, it may still be many things, but emphatically it is not evangelistic.

The Centrality of Christ

In the nineteenth century few phrases of a religious form gathered about them more romantic flavor than the words "Come to Jesus." Early one morning, in Hull, England, some happy men, converted under William Clowes, went down the street singing:

Come to Jesus, come to Jesus,
Come to Jesus now,
Just now come to Jesus,
Come to Jesus just now.

A young minister, aroused by these highly repetitive lines set to a lilting melody, went to his window and leaned out to get every word that was being sung. The effect was to revolutionize his ministry. He became a soul winner among the slum folks as well as the more privileged. More than that, he wrote a book bearing the title "Come to Jesus," which sold four million copies. "Come to Jesus!" Not "Come to church!" Not "Come to worship!" Not "Come to baptism!" These are way stations —not the destination. "Come to Jesus!" "In those three words," remarks F. W. Boreham, "are the condensation and concentration of the New Testament evangel." The pulpit that leaves them out will have no suppliants for salvation kneeling at its base.

Pulpit evangelism presupposes what we shall call a specific evangelistic intention. "Will this do?" asked a young seminarian as he handed a sermon manuscript to his teacher in homiletics. "Do what?" quipped the professor. Just so! If one may say by way of generalization that every sermon should have not only a *subject* but an *object*, then surely there must be a strong accent on the purposive character of a sermon that sets out to stab a slumbering conscience and win over a sluggish will.

Let a man say to himself in all honesty, "Do I really *aim* at bringing men to a crisis of change in their lives? More than that, does my purpose have heat in it? Is it fervent, impassioned, insistent? Does it give the sinner in the pew the feeling, 'Why, this man is out to win me over to his Christ.'" By so quizzing himself the man in the pulpit may discover a significant omission in the conduct of his high calling. He may be brought sharply against the fact that conversionless altars have a way of staring up emptily at pur-

brought to understand the old indictment in those lines by Elizabeth Barrett Browning:

> Does one of you stop still from dancing, cease stringing pearls And pine, and die—because of the great sum of human anguish?

Thus we have passed in review certain factors that bear on evangelistic enterprise: the moral distress of man, the unique and redemptive revelation God has made in Christ, the central place of Christ's person and work in the evangelistic witness, and the vital necessity of a specific and unremitting aim in the winning of men to Christian commitment and conversion. We are ready to advance into areas where the evangelism of the pulpit meets and discharges its more distinctive responsibilities.

(To be continued)

Mr. H. L. Mitchel, a Negro rural pastor in Gates County, North Carolina travelled 15,596 miles in one year serving his three churches with 970 members, and the rest of the Negro farmers in his County. He met with 16 4-H Clubs with a total attendance of 559. He is secretary of a Credit Union of 260 members which he organized in 1945 and which has loaned out over $40,000. He organized the Gates County Education Association which has worked with the whites in building two new large consolidated schools for Negro youth.

Spotlighting the Assembly of the National Council of Churches

The National Council of Churches, meeting recently in its third assembly at Boston, covered many areas of our national life. Only a few of these can be given here from the great record which was made.

The report on "The State of the Churches," submitted by Roy G. Ross, General Secretary and Roswell P. Barnes, Associate General contained the following paragraphs which indicate the thinking of the National Council, even though they lose some meaning by being lifted out of the complete statement:

More than 94 millions of the people of our nation are members of churches or synagogues. More than 30 millions of new members have been added in the past 14 years.

A century ago one out of six Americans was a church member. Today the ratio is better than one out of two—more accurately, six out of ten. Since 1920, church membership has increased four times as fast as the population; it has doubled while the population increased by 50%. In 1940 less than one-half the people were church members; today 60%.

The church which are represented in this Assembly have 35,542,367 members. This constitutes 63% of the Protestant and Orthodox church membership, 38% of the total church membership and 22% of the total population of the nation.

* * *

(Regarding statistics.) We should be helped to know why people go to church as between their sense of need for personal spiritual renewal, social pressure, the responsibility for Christian parenthood and other factors.

We would like to have some studies to determine the effect of the churches and their members in the life of their communities. Are we a better people because more of us belong to churches?

The criteria for evaluating religious institutions and movements are not scientific. Religion is a matter of the soul which cannot be measured in a laboratory. Statistical prosperity may not be an accurate index of spiritual vitality. The most obvious trends may not be the most significant trends.

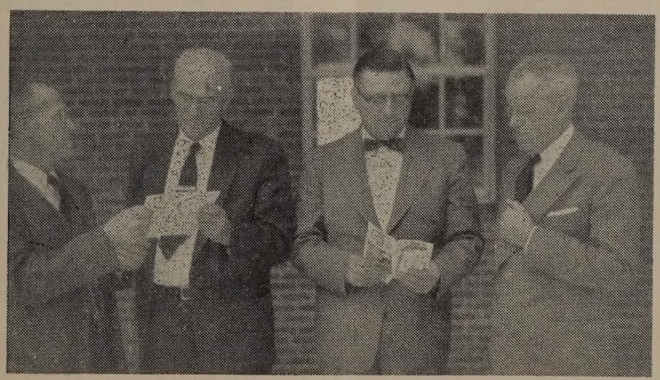
* * *

(National population changes.) A tidal wave of children has engulfed our Sunday schools. When the National Council was organized four years ago, there were 35 million youngsters in the nation five through nineteen years of age. As this Third Assembly meets, this number has jumped to 41 million. By the time of our Fifth Assembly it will probably be 50 million. The magnitude of our task is increasing.

Not only is the increase in population straining the facilities of the churches, but the mobility of the population is making contact with many people difficult. Thirty-one million people in America move each year. We have an agricultural migrant population of 2½ million moving to and fro between the Gulf of Mexico and the Canadian border, with no normal community moorings. New communities and cities are springing up every week.

* * *

(The Family.) The churches hold that the integrity of family life is basic to the maintenance of Christian community and to the preservation of civilization. The churches, therefore, should be deeply concerned in the fact that, while new families are being created in this country at the rate of well over one and one-half million per year, each year during the past ten, the ratio of divorces to new marriages has been one to four. The urbanization of family



Pictured on the steps of the Meetinghouse at Earlham College are four Yearly Meeting officials from widely scattered parts of the United States. Here discussing travel plans home are (left to right) Howard G. Taylor of Philadelphia Yearly Meeting (Arch Street), T. Clio Brown of Nebraska Yearly Meeting, Merle Roe of Kansas Yearly Meeting, and Seth Hinshaw of North Carolina Yearly Meeting. A group of fifteen superintendents and secretaries met at Quaker Hill early in December for discussion and fellowship, and then attended the pastors' conference at Earlham led by Elton Trueblood and Paul Rees (see previous page). Others present were Marlin Dawson of Baltimore, Donald Spitler of California, John Compton of Indiana, Orval Cox of Iowa, Milton Hadley of New England, George Badgley of New York, Glenn Reece of Western, Richmond Miller of Philadelphia (Race Street), Lawrence Miller of the Friends General Conference, Walter Williams of Ohio (Damascus) and Dean Gregory of Oregon.

life, increased employment of mothers in business, industry and the professions, and the change in the functions and structure of the home have all contributed to the disruption of traditional patterns of family life.

* * *

(Changing social conditions.) There are many evidences that the churches as corporate bodies are becoming increasingly more sensitive to social issues involving moral, ethical and spiritual values. At the same time the role and emphasis of the church has changed.

Several decades ago, the churches were fighting specific abuses such as child labor and the twelve hour day; today those abuses have been drastically modified and the churches are codifying their convictions regarding human relations in such policy documents as the recent pronouncement on "Christian Principles and Assumptions for Economic Life."

* * *

(Reaching people.) The churches need to evaluate carefully both established and newly found means of reaching the people. For example, television has provided a new means of communication. Access to the airways has been guaranteed to the churches by the federal statues which give licensing powers to the Federal Communications Commission. This medium is indispensable to the mission of the churches, both because of the vast numbers that it can reach and because of the mobility of our population.

The National Council's own communications studies in New Haven found that six out of ten families regularly tune in on religious programs on radio or television.

* * *

(The Church and the world scene.) Nowhere has contemporary change come upon us with more bewildering swiftness than in the area in which our foreign missions enterprise operates. The days when our Christian Gospel could be associated closely with western culture without danger to our mission is past.

The questions which our churches are facing are direct and blunt. Is China, or North Korea, or Northern Indo-China lost to Christ when it is lost from the orbit of western influence? What is the role of Christian missions in India and Pakistan?

* * *

(Self-examination.) The churches, as they analyze the changing world and take stock of their resources, are critically appraising their effectiveness in the light of their commitment to God's purposes and in the face of men's needs in a turbulent world. Indeed, the churches are probably their own severest critics.

Some churches are trying to discover whether it is a fact that they have become middle-class fellowships with middle-class values, and why there are not among their members more low-income workers in industry and on the farm.

* * *

(Evangelism.) There is general agreement as to the urgency for a greater emphasis on evangelism in the churches. The churches are now generally agreed that there are several sound and useful types of evangelism and that each has its place and benefits from being related to the others. So pulpit evangelism, lay visitation evangelism, mass evangelism, and educational evangelism are all regarded as complementing one another.

* * *

When we consider how little it costs to be counted among the church members in our country today, we are troubled. There is not much strict discipline in any of our constituent churches. The average church member is not conspicuously different from the average non-member. The average church is so much conformed to the world that people are surprised if it sharply challenges the prevailing behavior of the community. Consequently, Christianity is regarded my many as "a harmless adornment of a comfortable life." And "woe to them that are at ease in Zion."

The churches have the assurance of God that the world is in His hands and that, if we come to Him in obedience and look to Him for strength, we shall be able to fulfill His purpose for the churches. We have the same promise of the gift of the Holy Spirit which was made to the twelve and which became manifest at Pentecost.

The churches will be sufficient to our times if they are faithful, obedient, humble, and courageous before God and the tasks which He has set for them to perform.

The Power and Unity of Our Faith

(*Continued from page* 398)

of Christians should be and is a major factor in the building of international understanding and good-will. . . .

We believe that our Government should continue to support the United Nations. The churches in every land have a special responsibility to further the achievement of universal disarmament and the constructive use of atomic power. We believe that the common people everywhere want peace and the churches under God should be their voice.

We should share with our fellow men our material goods and technical skills, wherever possible, assist those who are homeless or stateless, and always hold them before the throne of God in prayer. Some of our fellow Christians are making sacrifices we have not made, and they bear witness to their faith with greater fortitude than we have been called upon to display. . . .

* * *

We believe that God has called us, as He has called all people, to be instruments of His purpose. We are grateful that in our own nation we have, under God, a heritage of free worship according to conscience. We rejoice that the state is free from the domination of the church and that the church is free from the domination of the state.

We are not satisfied with our inadequate response to what Jesus Christ can and wants to do through the church. We pray that the witness of the churches may come nearer to the will of God. We know that we cannot live without God and we cannot ignore the truth about life revealed through Christ. He is the way, the truth, and the life; the answer to our deepest needs. In the power and unity of His gospel we dedicate ourselves anew to the unfinished tasks of His kingdom.

A Quaker Story

The Headmaster of Ackworth School in England writes in a recent issue of *The Friend* (London) that a student had submitted an examination paper for a class in religion in which was written "in Quaker business meetings the Clerk often writes a minuet to help to keep the Friends in step."

Quaker Leadership Grants for 1955

The Society of Friends has wide responsibilities — local, national and international. As always, it needs to develop deep spiritual roots for the tasks it undertakes. These grants, given by two concerned Friends, are to help provide that leadership. They are directed particularly to strengthening the membership of local Friends' Meetings (pastoral and non-pastoral) and Friends' schools. They are to be made to American Friends who already show achievement, or promise, in the leadership of one or more of the Society's organized activities, and whose future leadership therein seems likely to be particularly enlarged by a period of special stimulus or training.

As in 1953 and 1954, it is planned to make a number of small grants to members of an organized Summer Study Tour for leaders of Monthly Meetings (pastoral and non-pastoral) in this country — especially, though not exclusively, those which are small or distant from Quaker centers. This tour is designed to familiarize those Monthly Meeting leaders with the history and spirit of the Society of Friends, its structure and procedures, and the functions and relationships of its various organized activities. A five-week schedule is planned, including participation in summer school at Pendle Hill and visits to centers of Friends' activity in Richmond, Indiana; Philadelphia, Washington and New York, including a study of the United Nations.

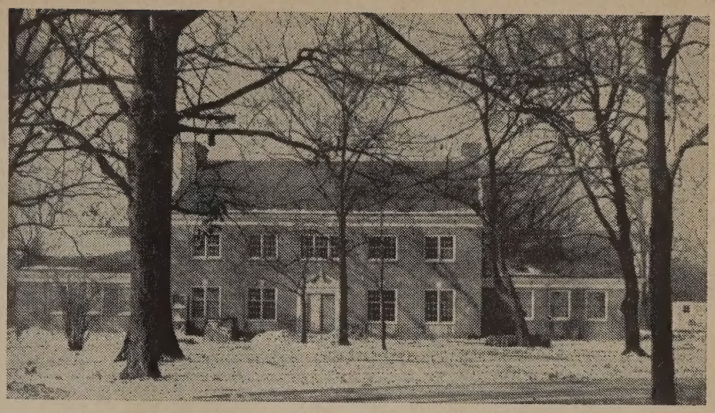
In 1955 a second summer plan is in prospect for a group of Friends to go by automobile from eastern meetings with the purpose of visiting Barnesville, Ohio; Richmond, Indiana and other Quaker centers in that area. This group will look toward attending one or more midwest Yearly Meetings and will expect also to attend the Young Friends biennial conference at Wichita, Kansas in late August, 1955. It is hoped that at some time during the summer the two groups may be able to confer together.

Also as in 1953 and 1954, it is planned to make one or two larger individual grants. The basic requirement is that each applicant should plan the best possible use of time, looking toward enlarged leadership in the specific organized activity or activities contemplated. It may involve study, survey, or research (but not routine academic training); it may involve visitation among Friends or a part-time working relationship with some Quaker enterprise (but not full internship or any other sort of substitution, in whole or in part, for any of its regular staff).

The grants depend on the quality of the applications received, and no grants are made in any year in which there are no suitable applicants. Grants are made for one year or less, and ordinarily are no renewable. These amounts are varied to supplement an applicant's own resources.

Each person awarded a grant is to submit at its termination a report and evaluation of experience during the special period of stimulus or training.

Announcement is made early so that those interested may have ample time to make plans. Applications should be in hand by Mar. 15th, 1955. Nominations, applications and inquiries should be made to Friends World Committee, 20 South 12th St., Philadelphia 7, Pa.



FRIENDS CENTRAL OFFICES RICHMOND, INDIANA

The new Central Office Building of the Five Years Meeting of Friends now takes its place on Quaker Hill, just north of Richmond, Indiana, looking as if it very much belonged there. Most of the outside work is finished, and the builders estimate that the building may be ready for use by May 1. Friends who have contributed to the Building Fund, raised under the direction of Quaker Men, or are otherwise interested are invited to stop by Quaker Hill to see this new center of Quaker activity in its progressive stages of completion.

Roland Bainton Gives Fifth Ward Lecture

Roland Bainton, well-known author and teacher, gave the fifth Ward Lecture at Guilford College on November 12 on the subject, "Friends in Relation to the Churches." The Lecture was part of the Founders Celebration of the College. Roland Bainton is the fifth distinguished Friend to prepare a Lecture for this celebration, the others being Alexander Purdy, Howard Brinton, Clarence Pickett and Henry Cadbury. The Lecture is available without charge, on request, from Guilford College, North Carolina.

* * *

"Friends in Relation to the Churches" is a very provocative pamphlet, well worth careful study. The author is familiar with Friends' history, past and present, and has analyzed our religious disunities, testimonies and valid contributions to the religious world with keen perception and deep concern.

Dr. Bainton proceeds from the World Council relationships to help us discover the motivation of our separateness, that which we have in common with all Christian groups, our common heritage with the Puritans.

His appeal is not to encrusted rigidity, with or without form. He challenges us to "preserve rather the valid, seek the well rounded truth, respect diversity of honest conviction, join reverently with all who are reverent, seek the unity of the spirit and pray for unity of the body."

Harold N. Tollefson

Letter from Denmark

To the Editor:

The issue of October 7 of *The American Friend* is of a special interest to me as it contains the most interesting article of Cecil Hinshaw on "Meeting With Russian Christians." I met Cecil Hinshaw when he came back through Denmark from the meetings in Sweden. He went with me to the International Folk high school at Elsinore, and we had much talk about the gathering with the Russian Baptists. We also had a gathering of Friends arranged in Copenhagen, where Cecil Hinshaw told us about his experience in Sweden.

Your paper can only remain with each of us for a few days, as it is sent on circulation to quite a number of Friends and attenders in Denmark, but as I am often talking to groups in our country about the Society of Friends and its beliefs and actions, it would be of value to me to have the article of Cecil Hinshaw, also to let others specially interested read it. Would it be possible for you to let me have a copy of that issue? I should be most thankful to you for sending me one and I thank you beforehand for your kindness. There certainly are many things in your periodical which I read with the greatest pleasure and interest.

Elise Thomsen

Dr. Olgasvej 5
Copenhagen, F., Denmark

* * *

Questions for Russians

To the Editor:

I read with interest the article by Cecil Hinshaw on "Meeting With Russian Christians."

It is unfortunate, but will always be the case, that it becomes necessary for us to have to apologize for conditions existing in our country or for policies that have been adopted by our government. We will never see on this earth a Utopia. The pointed questions raised by our Russian Christian friends regarding racial discrimination that, admittedly, exists to our embarrassment, were quite interesting. And our reporter's answers to them must have been equally interesting to the Russians.

I am hoping that Cecil will get around to reporting to us in the future, if he has already done so, what reactions there were to his questions as to how they explain the existence of known dozens of slave-labor camps within the boundaries of the Soviet Union in which from 12,000,000 to 15,000,000 souls now languish. No doubt these Russians have the same Christian concern for these conditions that we have.

Your readers, of course, could feel for Jacob Zhidkov, President of the All Union Council of Evangelical Christian Baptists of the Soviet Union, when he described the conditions under which he has been forced to live during both of the wars, especially when reading of the fact that only one of his four sons returned from World War II. At least he has the assurance that three sons are at peace in death. It is not so with thousands of other parents who occasionally hear about their sons, directly or indirectly, who are in some uranium mine or working deep in the Siberian wastelands. I think your readers would be interested in learning the reaction of our Russian friends to these facts, and to the known anti-Semitic campaigns that are now sweeping through the Soviet Union.

All of us will agree with your reporter in his concluding sentence that "it is certainly evident to those of us who were at the conference that we need more such experiences." If, from this conference, we can invite not just two Russian Baptists but a large representation from the thousands of Russian churchgoers to this country for an exchange of ideas, we are sure this would go a long way towards easing the international tensions that now exist. Let us pray to that end.

Howard W. Hoyt

Kalamazoo, Michigan

* * *

Food for China

To the Editor:

To the layman, the "Defense" agreement in Asia of SEATO looks very like an improvisation to replace the power-vacuum left by the defeat of Colonialism in Asia by a fresh outreach for imperialist control from the West. This can only intensify the tensions that lead to war. There lies at our hand an alternative to the continuing threat of force—the alternative of magnanimity.

China is now devastated by the worst flood in her history — her rice bowl destroyed, countless millions faced with death by starvation. In the U. S. we have great stores of surplus food and we have a tradition of mercy and generosity toward people in distress. Here is a practical reply to the critics who charge that our only answer to the distress that breeds Communism in the world is bombs instead of bread.

The project of sending surplus food to China is now being promoted on a large scale by the Fellowship of Reconciliation (21 Audubon Ave., New York 32) and by religious leaders of numerous denominations. They are including with their appeal tiny bags containing rice or grain, marked "If thine enemy hunger, feed him," and addressed direct to President Eisenhower at the White House. Could not others who read this letter also send small envelopes containing grain, similarly addressed and marked, with accompanying notes of appeal to the President at the White House — an appeal to his heart for a new type of humane diplomacy that, unlike SEATO, might mean peace and goodwill throughout Asia?

Caroline F. Urie

Cleveland, Ohio

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Quarterly Meeting Ideas

To the Editor:

In connection with Marlin Dawson's article on "Revitalizing our Quarterly Meetings," (December 2), I thought there might be some interest in the experiences of Connecticut Valley Quarterly Meeting. As the Meetings are all young, unprogrammed Meetings, they have relied strongly on each other within the quarter for support and fellowship. The Quarterly Meeting sessions are all held on Sunday, when most Friends are free from work. There is always common worship, a dinner together, a business session, and either a speaker or a discussion. The discussions are generally related to the vital concerns of the Monthly Meetings, such as Christian education or the functions of the Meeting on Ministry and Counsel. This type of thing has generally replaced the entertainment talks, slide showings, etc., which were given in the past. All talks and discussions are brutally cut short at the appointed hour, as Friends have up to 100 miles to drive home.

In this setting many quarterly meeting gatherings of Young

Friends have been held, usually for the weekend immediately preceding Quarterly Meeting on Sunday. These have been sometimes work camps and sometimes retreats, and were a wonderful time of fellowship, as the local meeting groups of Young Friends are all so small.

Another Quarterly Meeting in New England, Sandwich, with a younger age group of Young Friends, has found that much could be done on the Quarterly Meeting level in the way of gatherings and institutes that could not be done on the local Meeting level. This is in a Quarterly Meeting where all the Meetings have pastors.

I am sure that from all areas different Friends' experiences in these and other problems could be pooled far more effectively than is being done now.

Christopher Knowlton
Great Barrington, Mass.

* * *

Some Thoughts on Race

To the Editor:

God gave us a wonderful country and He placed in it many different peoples — different in race, color and religion. Our ancestors furnished us with a great democratic constitution. Quite often, however, it happens that people forget God. But God never forgets people, regardless of who they are—whether they have beautiful black shiny faces, walnut yellow or milky white faces. They are all images of Almighty God. In spite of all this goodness which we possess in these United States, some people still cannot learn that a black man has the same soul as a yellow man or a white man.

When I was a youngster I was fortunate enough to live in a part of the world where I learned to pray in four different languages. As I grew older I learned more languages and more prayers. How very useful this has been to me. I cherish this education.

In the part of the world where I was born there were no colored people and I was told by some people that only the devil was black. In 1908 I left my homeland and in one of the largest railroad stations in Czechoslovakia I saw a black man for the first time in my life, and I honestly thought I had met the devil. However I decided to speak to him and so I tipped my hat. He returned the greeting and we started to talk. At that moment all I looked for were his horns, but there were none! From that day on I learned that not all devils are black.

If we really love our children we must learn to love other children. When Christ said, "Suffer little children to come unto me," He meant all children, all colors, all races.

Let us not look for any other sacred or holy place. These United States are to us who live here just as sacred and holy as any place in the world. Let us uphold, preserve and cherish our land so that it will exist not for centuries but for millions of years to come. Let us learn to love humanity so that we can love our families better.

Matthew Lipa
Baltimore, Maryland

* * *

Intoxicants

To the Editor:

How absurd it is to mention self-sacrifice as something to be avoided in the problem of intoxicating liquor. We need not consider the habits or preferences of other peoples when deciding what is best for us in the U. S. A. We all know what example does for our young people. If we want an example let us go to St. Paul who said, "If meat cause my brother to offend I will eat no meat while the world standeth." Someone said not long ago, "If we do not destroy alcohol, it will destroy us," and it is easy to believe that when one reads that 29 out of 34 arrests over the weekend in our county were caused by liquor drinking. The death and crippling of hundreds of innocent and law abiding people can be blamed on the same useless villain.

Friends should stand four square without apology for what is best for all, not simply for England and France, who have made their own habits and must live with them.

A. M. Gardner
Lakeland, Florida

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Stewardship material for children has been obtained by the Stewardship Committee of the Five Years Meeting and is available to Friends Meetings. *My Life, My Possessions* and *My Time* are the titles of three illustrated folders that teach children the best use of what they have. For this and other stewardship material, write the Committee at 101 S. 8th St., Richmond, Indiana.

* * *

Friends Work in Africa, a pamphlet by Douglas and Dorothy Steere is now in final manuscript form and ready for the printer. The foreword is by Errol Elliott. The Steeres are now in a world trip, and expect to be in Africa again the early part of next year.

1957 Conference of Friends in America

A conference of all Friends in the Americas is called by the Friends World Committee, American Section and Fellowship Council, to be held at Wilmington College, Wilmington, Ohio, late June and early July 1957.

A new generation has come upon the scene since we last met together at Oskaloosa, Iowa in 1929, and new responsibilities have been thrust upon the nations of our continent in recent years. These bring new problems and opportunities. Christ demands of us a fearless facing of the tasks ahead. We need fresh insight and a renewed dedication to this purpose.

Each Yearly Meeting has been invited to appoint a representative to a central planning committee, and each Monthly Meeting has been requested to send in suggestions regarding topics and general procedure. The interest of all Friends is invited as plans unfold for this great gathering.

Friends World Committee
20 S. 12th St.
Philadelphia 7, Pa.

From "Evanston Speaks to Philadelphia Friends"

By Thomas S. Brown

It is possible that the Friends' witness to the Truth can be of use to the W.C.C. through its Quaker delegates, but the biting fact is that on almost no significant matter do the Quakers have a pioneering word to say to the Council. This is true for two reasons: one is the spiritual vigor and daring of the leaders of the W.C.C. who have seized upon the distinctive ideas of Quakerism and are applying them in many ways; the other is the stagnation of Quaker thought on matters of religion and the consequent failure of communication. We have quite literally "silenced" ourselves out of the marketplace of ideas and experience because we have decried "theology" and rigorously limited the areas in which we admitted that valid religious experience could be had.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Windows of Heaven, by Glenn Clark; Harper; 188 pages; $3.95.

Glenn Clark's attractively printed new book, *Windows of Heaven,* contains daily meditations for a twelve week period. The reader is moved by the author's steadfast faith in God as expressed in each of the daily lessons. Such faith opens the "windows of Heaven."

There is a photograph on the opposite page which adds to the spiritual significance of each meditation. The photographs of nature remind one to "look for the footprints of God in the outer realms" about us. Those of children suggest that we must receive the Kingdom of God as a little child. Other photographs showing individuals and groups bowed in reverent silence are reminders of the power of the living silence which acquainted early Friends with the living God and sent them out into the world cleansed and purified to live lives which glorified God. This experience may be ours today.

Minnie Hadley Zelliot

The Old Testament and the Fine Arts, by Cynthis Peal Maus; Harper; 126 pages; $5.95.

This companion volume to *Christ and the Fine Arts* relates the highlights of the Old Testament through the best of the world's art, music, poetry and stories. Divided into six parts, covering the periods from the Genesis story of creation to the remnant's return to Jerusalem, this large volume gives a vivid background for the New Testament.

An abridged account of the origin and content of the Old Testament by Robert Pfeiffer contributes to the usefulness of the book. In addition, the author has given methods of presentation to make its use most effective.

This book would be helpful in planning worship services, special day programs, or as a study of the Old Testament in Sunday schools or Vacation school. It might also be used as a resource book for Bible classes, or as supplementary material for sermons. It would be a worthwhile addition to a church or personal library.

Elsie Tollefson Carter

* * *

Education Into Religion, by A. Victor Murray; Harper; 226 pages; $3.00.

The title of this book is its theme, but do not be put off from reading it by the title. The author most ably discusses "the nature of education when its goal is religion." As Elton Trueblood says in the introduction, it is "the philosophy of moral and religious education."

The task of religious education is set within the scope of five factors in Christian experience: knowing, feeling, choosing, doing and belonging. Two factors stand out as fundamental to religious education: First, the understanding and use of the historical method as it relates to the Bible, to standards and to stages of growth; Second, the education of the emotions, concerning moral action, worship, community, and personal attachment to Jesus Christ.

The book is comparatively free of technical language, full of vivid expressions and precise definitions. It is a profound study and has to be read studiously.

* * *

Charles F. Thomas

Two Friends are represented in a new pocket book, *A Minute of Prayer,* edited by Christopher Cross. Willard O. Mendenhall contributed a prayer on God's Way, and Errol T. Elliott suggested the use of Wilhelm Rowntree's well-known passage on prayer in the section of the book devoted to Protestant prayers. Catholic, Jewish and Christian Science prayers from many sources are to also be found in this pocket volume, as well as calendars of holy days and feasts. The publisher is Pocket Books, Inc., the price 35c.

THE SAVIOR'S WAY

The Savior walked with humble folk,
He lived as you and I;
He worked to help His fellow men
Their lives to simplify.

He sorrowed and He grieved with friends,
He shared their human tears;
He labored as a carpenter
Across the humble years.

He faced temptation, even as we:
He bled our mortal way:
He showed us we must face our tasks
And realize Heaven *today.*

Virginia D. Randall.

LIGHT OF STARS

Let me go where I
May see the stars at night,
Where neons never hide
The guidance of their light;

Upon the lonely plains
Where wise men ride along,
Or with a herder of the sheep,
Singing his peaceful song.

Give me the way, though short
Or long; it must be free
And bright with stars that lead
To our eternity.

Harold A. Schulz.

NO MIRACLE TODAY?

No miracle today?

While seed and I
Feel warmth,
From darkness rise
To meet a glory
In the skies?

From unknown deeps
Life reaches up for life,
From root and sod
Like praying souls to God.

From high,—
A billion light years far,—
Come rays of sun
Each morn, to make
Day's resurrection won.
How can you say
"No miracle today"?

Alice Perkins.

ENCOURAGEMENT

The greatest blessing
We on earth are given—
No matter where we are
We can see Heaven.

Dorothia M. Phillips.

Our World Missions

Edited by Charles A. Lampman

A Letter from the Kimballs

Herbert and Beatrice Kimball are the new workers in the Friends Bible Institute of the Friends Africa Mission. They have been in Kenya since September, 1954. Most of their time thus far has been spent in orientation, language study, etc. They assume great responsibility as the new school year begins in January. The Friends Bible Institute is the training center for the preparation of our church workers in East Africa Yearly Meeting. Here Sunday school teachers and preachers are trained as evangelists.

* * *

Dear Friends:

Kaimosi, Kenya
8 December, 1954

We send you Christmas Greetings from Africa. It will be our first African Christmas. It is a little like California or Florida in that everything is green. We have poinsettias here, too, hundreds of them. They grow almost like weeds.

It has been somewhat different from the usual Christmas season in that we have already had our Christmas plays. The Bible School students put on two plays and the Girls' Boarding School put on one. The Bible School students had the full cast with much speaking in many dialects on the part of the shepherds, wise men, King Herod. Even Mary and Joseph talked over the situation. One of our teachers does very well at writing and directing plays. These people seem to be very natural actors. The Girls' School, on the other hand, did pantomime with a reader and a choir and they had some tableaux which really looked like pictures.

We are settling into our course preparations now for the new year. We have the long vacation at this season, a six weeks holiday.

We have attended Yearly Meeting Permanent Board and all in all we have been impressed with the leadership of the East African Yearly Meeting of Friends. It seems to us that the great need of the African church is for broader vision and greater knowledge and spiritual insight, and there are a goodly number who earnestly seek these virtues. However, we must recognize that even with earnest desire these traits are attained only by hard work and much study. So while we think it probable that the African church will one day have spiritual depth needed to meet Africa's crying needs, it has far to go and who can tell whether or not we have the time to help build peace in the hearts of men here.

Herb and Bea Kimball.

Herbert and Beatrice Kimball

* * *

Institutions of the Friends Educational Council in Jamaica

(*Continued from previous issue*)

The Highgate Monthly Meeting is another phase of the Friends Educational Council, or, rather with apologies I should say that the Friends Educational Council is a phase of our Highgate Monthly Meeting under the leadership of Zephaniah Cunningham, who, for years, has directed and cooperated in many ways in the religious life of our different institutions. We think of our church services which our boys and girls attend twice each Sunday, and of our Sunday school which we would not be able to do without. The boys and girls have come under the influence of Zephaniah's wife, Frances Cunningham, as well as other members of the community who have felt the urge to give services.

So far, I have given the names of most of the leaders of different departments, but I would like to mention, with respect and appreciation, the names of other members of our respective institutions who, although they head no department, have given sincere and conscientious services. Elizabeth Osbourne, cottage mother of the Schrubhole Cottage; Ephygene Sawyers, matron in charge of the Swift-Purscell Home; Rose Mongal, assistant matron of the Swift-Purscell Home; Owen Hinds, house master of the Swift Purscell Home; Leitha Henry, clinic nurse of the Swift-Purscell Home.

The leadership of Friends Educational Council has, over the past five years, been fluctuating. During the past year until 31st August, 1954, Logan Smith served as Principal of Friends Educational Council. His services at Clermont are greatly appreciated, and some of the new policies which he has established, because of their value, have a mark of permanency.

Martha Miller, the present Principal of Friends Educational Council, began serving on the 1st September, 1954. During this time most of her time has been spent in acquiring knowledge concerning the operation of the various institutions which are not altogether strange to her, since she had given five years of service to the Swift Boys Home when it was situated at Glenleigh, Harmony Hall. With her intelligence, integrity and understanding of human nature, we feel that we need not fear any lapse in progress as is the tendencey when a change is made suddenly, but that we can go forward from strength to strength with her leadership.

This report has dealt with purposes and with services. Very little has been said regarding achievements. That I feel I am not able to do, but will leave in the more able hands of the boys and girls who come under our influence and who fit themselves into community life, of the public at large, of the Juveniles Authority and the Education Department, and of the One Great Leader of us all who, in His gentleness and love inspired the Society of Friends to establish these institutions.

Jack Evans.

The Sunday School Lesson

By Russell E. Rees

January 23

The Power of the Holy Spirit

John 16:7-11;
Acts 2:1-4; 4:8-13

Thomas Kelley used to say in his class in philosophy, "Reality is more profound than human thought." We feel much more than we are ever able to say, for experience is always greater than the interpretation of experience. This account, to some extent, for the difficulty we all have in putting into words the deeper experiences of life. We encounter such a difficulty in this lesson. What do we mean by the Holy Spirit? The various translations reveal the profundity of the term, for it is sometimes translated Advocate, Comforter, Helper, Counselor, Paraclete, and Holy Ghost. And the early Friends added another name, the Inner Light.

"It is expedient for you that I go away," said Jesus. This is not a dark saying, for every parent comes to a time in dealing with the child when it is expedient to go away. Only so can the child "find himself." Psychiatrists and counselors know very well that at a certain point they must withdraw, lest the patient fix his dependence upon them, and he be left in worse condition than before. "So long as Jesus was with them (the disciples) as companion and helper, they would never rise to full manhood. They would rely on him . . ."

The promise of Jesus, no idle one surely, was that when he was visibly withdrawn, the Holy Spirit would come, doing three things: 1, convincing the world of sin, 2, convincing the world of righteousness, and 3, convincing the world of judgment. Now of course, the Holy Spirit had been in the world from the beginning, but after the time of Christ he came with new meaning, carrying on the work which had been made visible in the life of the Master.

The great fulfillment of this promise was experienced at Pentecost, when the little group of Christians, now "all together, with one accord, in one place" felt the movement of God among them to such extent that they were physically shaken and awakened and empowered for a new kind of ministry. This Spirit which was to sharpen their discernment to see clearly the difference between sin and righteousness, and to indicate the coming of judgment, was now plainly among them.

The meaning is clear to Peter now. He became the first of a long and honorable line of persons who have tried to utter the unutterable, to put into language the meaning of so tremendous an event. Now he knew that the things which Jesus had tried so hard to make clear to them, were surely true. Now he saw that there is no other name whereby we must be saved. Now Peter began to fulfill the words of Jesus in regard to himself, that he should become a man of stone.

The Quaker expression the Inner Light needs to be seen in this reference. Early Friends believed that God's dealings with people were not fictional, but real. He had given them His Spirit in their inward parts, and it is possible for men to follow this Light in all the ways of life, in worship, business, vocation and in every other way.

Questions: 1. Do you look upon Pentecost as a "one time" experience, or does it happen often and regularly? Do you know of similar experiences in the life of the church?

January 30

Man's Nature and Need

Genesis 1:26-31, 6:5-6;
Romans 3:23, Hebrews 2:6-18

The tremendous faith of the creation story is that man was created in the image of God. We need not shy away from the fact that to the first readers, if not the writers, this meant in the physical image of God. "The incorporeality of God was too abstract a thought for an Israelite even of the fifth century." However no thinking person can allow the idea to remain there. It is not the physical appearance of God which marks his greatness, and as is later seen, no one knows what God's physical appearance is, not having seen him. To be in the likeness of God must mean to share his power of thought and communication, and his ability of self-transcendence.

The child is made in the image of the parents, and for a short time the physical likeness is all that is evident. Soon however, the child begins to imitate, to make sounds which will become words, to listen to conversation, to understand and to share the ideals and the hopes of the family. It is only in this later, developed sense that the full image of the parents is realized. So it is with man, who in the deepest sense is in the image of the Creator in ability to think God's thoughts after him.

Is this image ever lost? Let us say rather it often fails of fulfillment. Some men never rise above this potential likeness to their Maker, and remain a "wooden flame until they die." In fact, as Paul reminds us, all have failed in some degree to live up to the full meaning of their creation. Who can possibly say, "In me has all the fullness of my heritage been realized." "We have sinned and come short of the glory of God." But man cannot deny his nature and the potentialities which are part of his creation.

The writer of Hebrews repeats an old question, "'What is man, that thou art mindful of him?" There is evidence of a growing awareness of the true answer to that question in the Bible. Abraham and Moses, Samuel and David, Hosea and Isaiah each added, here a little, there a little, to the growing picture. But it is only as one reads on into the New Testament that the full picture unfolds. "But we see Jesus . . . " The unfulfilled hopes, unseen and unknown before, take shape now in Him.

The revelation of Christ is twofold. He opened the eyes of man to see more clearly the nature of God. But he also revealed the true nature and possibilities of man. You cannot even imagine what a violin is while listening to a ten year old saw out his scales. To know what it is, listen to a Kreisler or an Elman play it. So you cannot know what is in man by listening to the stumbling efforts of Mr. Ne'er-do-well. But listen to Jesus Christ, a Master.

Questions: 1. If you really believed that there was something of God in every man you meet, what changes in your behavior would take place?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

For the first time, the annual meeting of the Friends Committee on National Legislation will be held in Washington, D. C. It will be a two day meeting, January 15-16, held in the Florida Avenue Friends Meetinghouse. Members of the General and Executive Committees will attend, and also anyone actively concerned with the work of the F.C.N.L. is cordially invited.

* * *

Trap Rock Farm near Deerfield, Massachusetts, has been given to the American Friends Service Committee. Now named Woolman Hill, it is being used for conferences and other activities connected with Quaker concerns. A corporation has been formed under the name Woolman Hill, with Philip Woodbridge of Greenfield as clerk.

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The Gandhi Mission Society of Madras, India, is renewing its appeal this year in behalf of the countless victims of famine and disease throughout that vast continent. Several Friends, among them Francis B. Riggs and Caroline F. Urie, are among the sponsors. Cash contributions should be sent to Joseph A. Pracher, Route 53, Glen Ellyn, Illinois.

* * *

Lindley Best, Principal of Friendsville Academy in Tennessee, visited in Indiana for ten days in November in the interests of scholarship funds and improvement funds for the water system and the school farm. He also announced a position open for a music instructor next year at the school. He visited Friends and Friends groups in Richmond, Kokomo, Greentown and Indianapolis while on his trip.

* * *

Although the new Quaker community center in Nairobi, Kenya, planned by British, American and African Friends, is not likely to be completed for some time, a temporary community center in the shape of four small houses was officially handed over to Friends by the Nairobi Mayor on November 10. Denis Moriarty, of British Friend, is responsible for the initial stages of the work.

* * *

L. Ralston Thomas will retire next summer as headmaster of Moses Brown School in Providence, Rhode Island. He has served the school for thirty-four years, thirty-one as headmaster, the longest administration in the School's history. Succeeding him will be George G. St. John, Jr., former dean and professor at the Basic College at Fisk University. His wife, Nancy Hoyt St. John, is a member of the New Haven Friends Meeting, of which he is an associate member.

* * *

Douglas and Dorothy Steere, now on their world trip for the American Friends Service Committee, report some fascinating days in Thailand, and three weeks in Japan that have been "among the best" in their lives. They go on to Burma, then to India, then to Africa, and will visit the Friends Africa Mission at Kaimosi, Kenya, in February. Dr. Emlen and Lydia Stokes of Moorestown, New Jersey, will join the Steeres in East Africa for that much of their journey.

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A former California Friends missionary in Honduras, Joy Ridderhof, was the subject of a long article in the *Los Angeles Times* recently. Described as a "kindly, graying Quaker," Joy Ridderhof founded Gospel Recordings sixteen years ago. She has done much traveling and worked with many denominations to record religious services on records for use in mission churches. Ten thousand phonographs and over 800,000 records in nearly 600 languages have gone out since the founding of Gospel Recordings.

* * *

Frederick J. Libby, executive secretary and founder, in 1921, of the National Council for the Prevention of War, retired on his 80th birthday, November 24. The Council will suspend activities on December 31 of this year. About 150 people attended the birthday dinner for Frederick Libby held December 7 in Washington, D. C. At its peak, during the Emergency Peace Campaign in 1936, the Council had five offices and 60 paid workers. Frederick Libby's immediate plans call for the writing of a book about the American peace movement during the last three decades.

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On Tuesday, January 18th at 8:30 P.M., Pearl Buck will talk on "East meets West." This lecture is sponsored by the Friends Center and the American Friends Service Committee and will be held at Fifteenth Street Meeting House, 221 East 15th St., New York. Due to the limited capacity of the Meeting House and the very large numbers of interested guests, write at once to the Arrangement Committee 144 East 20th St.; New York (Gramercy 5-2635 from 11 to 5 P.M.)

The Committee will send you a card of admission while there are still some available.

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Mildred E. White, recently retired Principal of the Friends Girls' School in Ramallah, Jordan, has been speaking and travelling among Friends groups since her return to this country. Within recent months she has spent two weeks in Baltimore Yearly Meeting, two in New York Yearly Meeting, and has visited Westfield, Blue River, Paoli Farmland, Winchester, New London and Spiceland in Indiana, the Cincinnati Women's Society, and the Evanston and Chicago Women's Societies. On February 1 she will begin new duties as housemother in the new dormitory at White's Institute near Wabash, Indiana.

* * *

The first issue of **Friends World News** to be edited by Ralph Rose, new Midwest Secretary for the Friends World Committee with offices at Wilmington, Ohio, will be published in January. The issue will contain an article by Dorothy Hutchinson based on her "Journey of Friendship," one by E. Raymond Wilson entitled "The Work of American Friends on Capitol Hill," and a number of short articles dealing with Friends activities in Ramallah, New Zealand, Sweden, Mexico, Japan, and Australia. The format of the newssheet will be new this time, and a plan for group subscriptions will be announced.

* * *

Friends of the Chicago office of the American Friends Service Committee, the 57th Street Meeting of Friends in Chicago and the 57th Street Young Friends group have sent out a letter appealing the cause of Chinese students in this country not allowed to return to China. A group of Chinese students in the field of technical sciences have not been allowed to leave this country, and have appealed to President Eisenhower on the ground of human rights that they should be allowed to return to China if they so desire. The Friends groups have made public the Chinese students' letter to the President and add their protest against abridgment of basic human rights.

Friendly Fellowship

JAMAICA, B.W.I. — The Governor, Sir Hugh Foot, was present at the Happy Grove School commencement exercises in December. Logan Smith, Headmaster, conducted a divine service in the Seaside Friends Church in the morning. In the afternoon a representative gathering of folk from Portland and other parishes witness the exercises during which Gladys Jones, who acted as principal from September 1953 to September 1954 without remuneration, was honored. Making the presentation of a silver salver, Sir Hugh paid his own personal tribute to Mrs. Jones as an old friend, a good Quaker and a wonderful representative of the United States of America. Logan Smith presided over the function. Fred M. Jones introduced Dr. W. W. Grave, Principal of the University College of the West Indies, who delivered an address.

* * *

The membership of the Port Antonio Monthly Meeting stands at sixty. Although there is no resident pastor, meetings are held regularly. Arthold Latham, George Minott, Charles Robinson, Logan Smith and Canute Jones help with the Sunday Meetings. In June the annual

"Rally of the Prophets," was held. Harvest Festival was held in August. Missionary meetings were held in October with Zephaniah Cunningham as guest speaker. Noel Palmer gave the message from the World Council at Evanston, which was well received. The Meeting is represented on the Poor Relief Committee of the town and is giving service in cooperation with others. A visit from Francis Brown and his evangelistic messages and chalk talks reached many hearts. There is still enthusiasm among the members who are also earnestly hoping and praying that a suitable pastor will be found shortly to lead the work at Port Antonio.

Zephaniah Cunningham.

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ANDERSON, INDIANA — Mildred White brought the morning message on October 3, telling of her work in Ramallah. John Compton brought an inspiring message on October 31 in our evening service. From November 7 to 14, Dr. Lowell Roberts of Friends University in Wichita, Kansas, held our revival. Several young people found the Lord and everyone who attended the services was greatly helped.

At Thanksgiving time the young people collected two baskets of food to be given to needy families.

Doris Pike.

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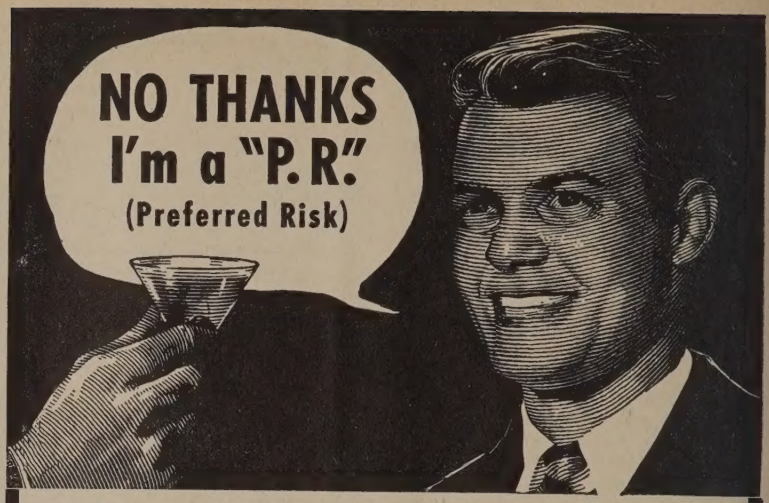
NEW YORK CITY — A booth under the name of the American Friends Service Committee was conspicuous at the Annual Women's International Exposition held in November in New York City. The Peace and Service Committee of the New York Monthly Meeting (15th St.) sponsored the booth, but called on all the Meetings in the metropolitan area for help and support. Friends from Long Island, New Jersey and Westchester County joined the New Yorkers, with over seventy people serving on the staff of the booth during the week. The A.F.S.C. supplied an exhibit of pictures, much literature to distribute, some books to sell, and a small projector showing kodachrome slides of young people's work. The New York Work Room displayed samples of its garments and also a suit of rags taken from a boy's back in Europe. The Service Committee will receive over $150.00 as a result of the display, and the Work Room is receiving quantities of garments. Many young people inquired eagerly about work camps. Quantities of literature were given out. We are sure the intangible results of the week will be very great.

Anna L. Curtis.

WANTED

Used or new copies of the World Conference Study Booklet Number 3, entitled THE LIFE OF THE MEETING are needed. If Meetings or individuals have copies they are no longer using the Friends World Committee would appreciate having them for other groups. Reimbursement will be made for copies in good condition. Please send them to the Friends World Committee, 20 South 12th Street, Phila. 7, Penna.



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Day.....
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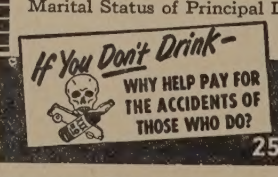
Age.....Age of principal driver of auto.....Age of youngest driver.....
Make of Car.....Year.....No. Cylinders.....
Body type & Model (Series).....
Use of Car: ☐ Pleasure ☐ Business ☐ To and from work.....miles one way.
Marital Status of Principal Driver: ☐ Married with.....children
☐ Single, living at home ☐ Single



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IN THE LARGER CIRCLE

Church World Service has announced a program of relief and rehabilitation in Indo-China to assist the hundreds of thousands of refugees fleeing Communist domination in northern Viet Nam. Surplus commodities will be used as well as clothing, care of the ill and aged, and development of temporary self-help and permanent rehabilitation in the refugee program.

* * *

Peace Builders, an organization which promotes international understanding by providing for volunteer entertainment of young people in, and from, many countries, is stressing a current project of helping Indian rural reconstruction workers in Danish folk schools. To raise funds for this purpose, Peace Builders is exhibiting a full-length film of Gandhi's life and work to churches, colleges, etc. Address: Peace Builders, Box 818, New Haven, Conn.

* * *

The Philip Murray Memorial Foundation, created to honor the memory of the late labor leader, presented a gift of $200,000 to the National Council of Churches recently to be used "on behalf of the practical application of religious principles to the everyday world of economic life." Half the grant will be used to assist in financing a national education program in the area of the church and economic life; the other $100,000 will be used to establish and maintain a library and research center in the field of the relationship of religion and ethics to economic life.

* * *

"A room with facilities for prayer and meditation, for the use of members of the Senate and the House of Representatives" is being prepared in the Capitol, pursuant to a House resolution. Completion of the room is intended for the opening of the 84th Congress on January 5.

* * *

Jan. 30 to Feb. 6 will be Youth Week in the Nation's Protestant churches, with emphasis on fellowship. The United Youth Movement expresses it as "One Fellowship in Christ," and the International Society of Christian Endeavor as "Christ Our Lord, Men Our Brother."

UTOPIA and a small business of your own. Productive homestead, 8-room house and buildings for sale in intentional community, (Celo, N. C.) Ideally situated in mountains for successful children's camp operated since 1949. Will help in operation of camp if buyer wishes. For particulars contact Douglas Moody, Society of Brothers, Rifton, N. Y.

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An accredited four-year high school for all students wanting education with the Quaker approach. Modest tuition fees.
Morris L. Kirk, Principal

BIRTHS

FUSON—To William and Helen Fuson, a son, Michael Mainard, on September 29, at Richmond, Indiana.

PEEBLES — To Vaughn and Miriam Lindley Peebles, a daughter, Nancy Jo, on December 9, at Richmond, Indiana.

DEATHS

KENWORTHY — Dora Kenworthy, on October 4, at Bakersfield, California, aged eighty-nine. On August 18, 1887 she was united in marriage with Lewis Estes Kenworthy at Le Grand, Iowa and after he graduated in law at Iowa State University moved to Denver, Colorado, where they lived for fifty years. After his death she went to the home of her daughter, Loeila Hollingsworth in Bakersfield. She was a member of the Denver Friends Meeting and a former President of the Society of Friends Women. She was deeply interested in Friends Missions and in the work of the American Friends Service Committee, continuing her contribution to both through the Denver Society as long as she lived. Surviving are the daughter and son-in-law, Luella and George Hollingsworth.

WINNEMORE — Louise Winnemore, the daughter of William C. and Louise Battey, on December 6, 1954, age eighty-two. She was a birthright member of Iowa Yearly Meeting and was always active in the work of the Society of Friends, first in the Bloomington Meeting near Muscatine, Iowa, then in College Avenue meeting in Oskaloosa and for the past fifteen years in the North Columbus (Ohio) Friends Meeting. Surviving are two sons, Eugene and Harold and three daughters, Charlotte and Helen Winnemore and Ruth Cuppens, also a brother Harry C. Battey.

A Memorial Meeting will be held January 20, 1955 at 8:00 at the North Columbus Friends Meeting, 1954 Indianola Avenue, Columbus, Ohio.

OAKWOOD

Coeducational Boarding School
Founded by New York Yearly Meeting in 1796

The fundamental purpose of Oakwood School is to help each student learn how to **respect infinitely and to promote actively that of God in every man!** Our corollary purpose is to help each one individually and all together to grow in the realization that the individual finally finds himself by **making his own distinctive contribution to society and by seeking appreciatively the contribution of others.**

For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.

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1799 WESTTOWN REGIONAL SCHOLARSHIPS 1954

Westtown now offers FIFTEEN Competitive Regional Scholarships based on character, leadership, and intellectual performance. Winners receive grants of $500 each, and these are renewable year by year if a satisfactory record is maintained. To be eligible, a pupil must be a member of the Society of Friends or have one parent who is, or has been, a Friend, and be ready to enter either grade ten or eleven.

Each applicant will be given in his home locality three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications for 1955-56 must be in hand by Third Month 1st, 1955.

For Application forms address:

Daniel D. Test, Jr., Headmaster
Westtown School
Box No. 1000, Westtown, Pennsylvania.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida — Meeting for meditation and worship each First-day at 11:00 a.m in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School 9:45; meeting for worship 11:00; evening worship and youth activities 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana — Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida — Meeting for worship every Sunday at 11:00 a.m. in the YWCA. Clerk, James W. Bond, Phone 98-7872.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New York, N. Y. — The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 3rd through April 24th, 1955, each Sunday at 11:00 a.m.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship 11 a.m. YMCA. Chapel. Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FIlmore 3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances H. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

GEORGE SCHOOL

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What do I want? I want that peace and joy which can be mine only if they belong at the same time to all men, and which otherwise I reject, consciously. National satisfaction and security for my country only while others are in misery—monstrous!

—Pierre Ceresole.

Richard McFeely, Principal
Box 350, George School, Penna.